

community

(FORMERLY CATHOLIC INTERRACIALIST)

Japan. A family group picture from the Family of Man Exhibit.



(Life—Carl Mydans)

The Family of Man

THE FAMILY OF MAN has been called the greatest photographic exhibition of all time. Edward Steichen and his staff examined over two million photographs from 68 different countries and from these selected 503 pictures for the Museum of Modern Art, New York City.

Steichen says the exhibit was conceived as a "mirror of the essential elements and emotions in the everydayness of life—as a mirror of the essential oneness of mankind through the world."

It achieves this goal. Man is shown in his many different relationships—to himself, his family, his work, his community. Each grouping of photographs centers around a theme of universal experience.

For example, under the heading "Bone of my bones, and flesh of my flesh," Genesis 2:23, are 20 mother and child pictures. The mothers are of many races, nations, and social strata. A glamorous society matron and her baby contrast with a young blue jean and T-shirt clad Negro

wife and baby. A picture of a gaunt Eskimo woman with her solemn child hangs next to one of a chubby, happy Chinese baby and his smiling mother. Each mother has one thing in common: a complete tender and loving absorption in her child.

There are photographs of children playing, of young lovers, of students, of dancing and feasting, of hatred, of pity, of death. Religions as such were not shown, but rather peoples of various faiths as they pray and worship.

In his Prologue to the Family of Man, Carl Sandburg writes, "If the human face is 'the masterpiece of God' it is here then in a thousand fateful registrations. Often the faces speak what words can never say."

This exhibit was shown in three cities in the United States. It is now on tour in countries throughout the world. To see it is altogether a deeply moving and satisfying experience. It is reproduced in the book, *The Family of Man*, Maco Magazine Corporation, New York, \$1.00.

COMMUNITY

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Community is owned and operated by Friendship Houses at 4233 South Indiana Avenue, Chicago 15, Illinois; 43 West 135th Street, New York 37, New York; 814 7th Street, Southwest, Washington 24, D.C.; and 3310 North Williams Street, Portland, Oregon; and published monthly September through June and bi-monthly July-August, by Friendship House, 4233 South Indiana Avenue, Chicago 15, Illinois. Second class mail privileges authorized at Chicago, Illinois. Subscription price, \$1.00. Foreign, \$1.25 a year. Single copies 10 cents.

Bantu Education

FOR MANY YEARS THE WORLD HAS WATCHED the development of white supremacy in the Union of South Africa. With the Bantu Education Act of 1954, apartheid (racial segregation) has been carried to a new and shocking extreme.

The Union of South Africa has a population of 12,437,227 people. Of these, 2½ million are white, 8 million Bantus (native Africans), and the remainder Indian and Colored. The Bantu group is composed of many different tribes with a variety of languages and dialects.

The Act placed all power and policy-making for the Bantu's education under Dr. H. F. Verwoerd, Minister for Native Affairs. It aims to make the Bantu an entirely separate community by resettling urban natives in tribal zones in the cities.

SUBSIDIES WITHDRAWN

In the past, six times more money was spent for each white child's schooling than for a black child's. Most of the poverty-stricken Bantus received their education at free mission schools which were subsidized by the government. There are 790 Catholic mission schools for the natives.

Now government subsidies will be completely withdrawn from mission schools by the end of 1957. The plan here is financial extinction of these schools.

No new schools can be started without approval of the Dept. of Native Affairs. Leases of sites to churches in urban native locations are subject to cancellation if the occupier encourages "deterioration" in the relationships between natives and the government.

In the future no European teacher will be allowed to teach in a Bantu school. The native teacher's salary will be based on the substandard wage scale of his community, thus effectively removing any incentive to teach.

THREE HOURS OF SCHOOL

Schooling will be carried on in native language, and the Bantus will learn only enough English to carry out orders given to them as workers. African children are to receive only three hours of schooling a day. They will be required to provide their own books and equipment, a virtual impossibility.

SCHOOL FOR SERFDOM

This is horrible enough. But Dr. Verwoerd has further plans. The Bantu are to be "educated" to serfdom. They are to be convinced of their inferiority so strongly that they can never aspire to be more than manual laborers. Any ideas of the worth of their own culture or that by their labor they are enriching their country will be wiped out.

Under the new system clergymen would teach religion, in the words of the Minister of Native Affairs, "as general Bible knowledge and the Christian religion in general" in schools run by the state.

This is a complete denial of natural rights. It is a denial of the inherent dignity of each child of God. It is blasphemy directed, not at the name of God, but at the person of Christ in the Bantu. It is contrary to all Catholic teaching.

The Catholic bishops in Africa faced

the choice of knuckling under to these demands or of maintaining their own schools without state aid. They made the choice of which we can always be proud.

The South African Bishops' conference decided that in spite of the crippling financial burden, they would continue the Catholic schools.

FUND RAISING CAMPAIGN

When one considers that there are only about a million Catholics in the Union, and that almost 80 per cent of these are the penniless Bantus, the difficulties involved are apparent. A vast fund raising campaign is being launched. On Sept. 25 an appeal for \$1,120,000 was made from every pulpit in the Union. The campaign is geared to bring home to wealthier Catholics the idea that the welfare of any one section is the concern of the entire Church.

The funds will be used for the Bantu mission schools and for the National Seminary for young African priests. Since in the future only Negro religious can work with their respective racial groups, the training of native clergy is absolutely essential.

PRELATE BLASTS APARTHEID

Outspoken Archbishop Denis E. Hurley of Durban declared a year ago that "The African can put up with a lot, cheerfully and patiently—poverty, undernourishment, disease, low wages, separation from wife and family—but one thing he cannot abide forever is the insult he sees in every law and regulation of apartheid."

"LESS THAN A MAN"

The Archbishop stressed that every man has "the instincts of freedom, justice, human dignity, self-respect. To ask the African to renounce this heritage is to ask him to be less than a man. Wound a man's soul day in and day out, tell him on every occasion he must be carefully fenced off from the preserves of his betters, imply by what you say and do that he carries with him an inescapable contamination, and do not be surprised if you fill his heart with anger, bitterness and despair."

Referring to a provision of the Education Act, he said, "In this matter the government has all the power and we have very little, apart from a Christian conscience and a sense of duty. We will do all that such things make us capable of doing, nor, when the anger of the African people is beyond containing, will we refuse our mediation. Our only fear is that it will be too late."

WHOLE CHRIST SUFFERS

When the Bantus in South Africa suffer, we, as part of the whole Christ, suffer. We would do well to heed the words of Pope Pius XII on the subject: "I pray for the success of the Catholic bishops' campaign (for funds), and with all my heart I bless all those who will pray, work and give for the mission schools and seminaries in South Africa."

—M.L.H.

Donations to the School Fund Campaign may be sent c/o The Southern Cross, Box 2372, Capetown, South Africa.

The Nation Ponders a Verdict

NOT SO LONG AGO, a big sign was put up in Sumner, Mississippi—SUMNER, A GOOD PLACE TO RAISE A BOY. In Sumner, one of the two county seats in Tallahatchie County, there are 19,000 Negroes and 11,000 whites. No Negro is registered to vote.

In Sumner last month, an all male, all white jury deliberated for one hour and five minutes and came up with a "not guilty" verdict for Roy Bryant and J. W. Milam. Bryant and Milam had been indicted for the murder of a 14 year old Negro boy.

The defendants admitted kidnapping Emmett Till. He was last seen in their custody by Willie Reed, an 18 year old Negro farmhand, who testified that he saw them take Emmett into a barn. Later he heard cries as if some one were being beaten. Still later, he saw the truck backed up to the barn, and something being put into it. (Because of his testimony, Willie Reed fled from Mississippi to protect himself.)

The jury, it is reported, doubted that the body found was that of Emmett Till, despite identification by his mother. They accepted the defense's idea that the NAACP had planted the body in the river "to make trouble."

UNANSWERED QUESTIONS

It would be easier to believe that officials really think that the body found was not that of Emmett Till if a couple of questions were answered. Whose body was found? Where is Emmett Till, dead or alive? The defense story would seem a little less fantastic if the murderers of Negro leaders killed earlier this year (see July-August Catholic Interracialist) were, at this point, being brought to a fair trial.

The death of Emmett Till goes unpunished. And the outrage joins the list of outrages that continue to happen.

GROWING CONCLUSION

One wonders, where are the voices of the responsible Southern leaders in whose midst these outrages occur? And

what of the almost one million Negro residents in Mississippi for whom the acquittal in the Till case was the climax in a growing conclusion: there is absolutely no justice to be expected at the hands of the white and controlling interests.

NEGRO LEADER WARNS

In an interview to the Pittsburgh Courier, Dr. T. R. M. Howard, vigorous Negro leader from Mississippi said, "Unless the Federal Government can be made to realize how extremely serious is the situation in Mississippi . . . with tensions mounting in the hearts of both Negroes and whites . . . there is going to be an outbreak of violence in Mississippi which will shock the very imagination of the American people and the entire civilized world."

What happens when Roy Bryant and J. W. Milam come up on the kidnapping charge this month remains to be seen. But what is happening in the minds and hearts of thousands of people—Negro and white—is obvious.

JUSTICE—ONLY BASIS FOR PEACE

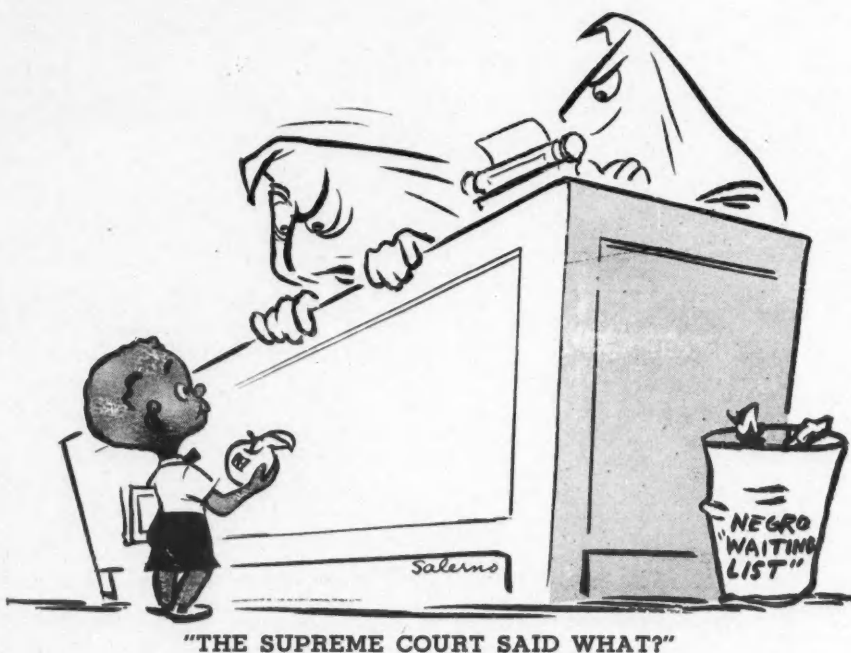
Trite as it may seem, the point that bears repeating is "Action must be taken." It seems to us that the beginnings of that action must be geared toward gaining justice before the law, and the right of citizens to vote. In Holy Rosary Church in Brooklyn recently, a meeting was held to protest the Till outrage, and to get Federal authorities to step in. Justice in the steady stream of intimidations, threats and killings coming from die-hard attempts to maintain the segregation pattern is the only basis on which true peace can begin.

And let us not forget that our prayers must be joined with action. Prayers for Emmett Till and for his murderers. Prayers for the victims—white and Negro—of the terrible reality of racism.

The fate of Emmett Till shows the big sign in Sumner for the mockery it is. May his death move us on toward making "Mississippi a good place to raise boys."

—B. J. S.

FACTS IN BLACK AND WHITE



Fact or Fiction: Do Negroes Run Down Property Values?

Mary Winch explores the old saws about changing neighborhoods in her prize-winning story.

THIS PRIZE WINNING STORY originally appeared in ST. JOSEPH'S MAGAZINE, to whom COMMUNITY is indebted for reprint privileges. The National Conference of Christians and Jews picked it as one of 35 "outstanding contributions promoting the cause of good will and understanding among the people of our nation" in February 1955.

Mrs. Winch has been active for a number of years with the Committee for Interracial Principles and Practices in Portland. She has been a constant helper to Friendship House in that same city. Her survey, preliminary to the story, was the first exhaustive fact-finding report on this problem. It earned for her a Freedom Award from the American Veterans' Committee.

AT ONE TIME OR ANOTHER each one of us has heard: "Negroes are noisy and lazy." . . . "Colored people don't keep up their property." . . . "When a Negro moves into a neighborhood, the value of property goes way down." . . . "One Negro moves into a neighborhood and pretty soon the whole area is black." Are these statements fact or fiction?

It's easy for us to answer the first two accusations. With the addition of one four letter word, s-o-m-e, they are true. Some Negroes are noisy and lazy; and some of them don't keep up their property. The same goes for some Irishmen, some Italians, some Norwegians, and even some Germans.

TRUTH OR FICTION

Now for the statement about property values going down when a Negro moves into a neighborhood. Is it fact or fiction? If repetition makes a statement true, it must be true.

However repetition does not make truth, and some persons prefer facts. Several months ago, the Portland League of Women Voters, which has a way of wanting proof of statements, asked the writer, a member of its committee on housing, to search around for figures on the subject.

JUST WANT THE FACTS

Surely, I thought, the best place to find the answer would be among persons whose business it is to buy and sell homes. They would have the facts and figures to prove this oft-repeated statement.

I spent several weeks of woman-hours talking to real-estate brokers, to realtors, to property appraisers, to heads of loan agencies, to home buyers, and to members of the Oregon Real Estate department. Not one person gave me an item of statistical proof that Negroes devalue property.

Real estate business is big business and surely must be run in an efficient, thorough manner. "Please give me," I asked these ladies and gentlemen, "some figures on the subject of devaluation due to racial causes."

NO STATISTICS—NO SURVEYS

No figures or surveys were pulled from the files of the department of the state which is mostly concerned with licensing brokers. Not one of the real estate brokers or realtors I talked with had figures, nor could anyone tell me where to go to get them. Nor could the office of the Portland Realty Board.

No statistics came from men I talked with in lending agencies, or from appraisers whose work it is to make a scientific estimate on the current value of a piece of property.

Always some such statement as the following was made: "When a Negro buys property, the surrounding land is

devalued." Some said 25 per cent; some said more; some refused to give a percentage. But no one offered any more supporting evidence than: "Ask any real estate broker." The "any" being someone other than the person being interviewed.

If it is such a well-known "fact" among real estate folks, doesn't it seem strange they do not have any figures to support it? "Figures are hard to come by," one broker said. "We fly blind," said a loan agency manager. Are these business-like answers?

These and other statements made during my questionings were reported in the local press and repeated at several local meetings; but again no real estate group came forward with any facts.

Apparently there are no figures for Portland, although a recently organized committee of citizens for minority housing has made the keeping of records

for \$12,500.

"This nine per cent rise represents about the same increase as market prices generally, which had advanced 11 per cent. . . Then the property sold again in October 1951, this time to a Negro for \$13,500, which was 17 per cent higher than the 'pre-invasion' sale price and slightly higher than the market price index, which advanced only 13 per cent."

Some persons in the real estate business say that any minority group moving into an area where they have not been previously, devalues the property. When we think that almost everyone of us belongs to some kind of minority—that is, we are Catholics, or Germans, or "Okies," or maybe just color-blind—we wonder to what absurdity we have been led. We know that these persons are not proud that their country has been called the melting pot of the world.

"One cannot be a saint and live the Gospel we preach without spending oneself to provide everyone with the housing, employment, goods, leisure, education, etc., without which life is no longer useful."

Cardinal Suhard

and the compilation of facts one of its projects.

FACTUAL FIGURES

For some other cities there are figures that refute the oft-heard claim that Negro occupancy devalues property.

For instance, a study was begun in 1951 under the direction of the Bureau of Business and Economic Research at the University of California, Berkeley.

In a preliminary report made in the *Appraisal Journal*, July 1952, describing and analyzing the price behavior of single-family residences in selected areas in San Francisco which had experienced new non-white home ownership and occupancy, it says, "during the period 1949-51, areas which experienced non-white purchases and occupancy during or shortly before that period did not display the price behavior which the popular theory would predict. Instead transactions took place at prices closely corresponding to those in comparable all white areas."

CASE HISTORY OF A HOUSE

Belden Morgan, in an article in *The Review of the Society of Residential Appraisers*, gives the following case history: "A property sold in October 1949 for \$11,500. . . It resold to another white family in May 1951, a year after the 'invasion' started when there were several minorities in the same block,

Approximately half the Negroes living in Portland reside in the two census tracts that roughly contain the area where they may freely buy and sell property, according to customs that have grown up nationally in the past 40 years. The remainder are scattered throughout the city.

As a matter of fact, there are "non-whites" (the Census terminology for Negroes, Orientals, Indians) living in all but one of the 62 tracts into which Portland was divided for the 1950 census. Some of these Negro families have lived for a decade or more in a so-called all white area without an "invasion" of other Negroes.

A WALK-OUT POLICY

When a Negro purchases a home in other than the city's "black belt," you will learn usually that he has bought it directly from the owner. Some of the sales have been made by real estate brokers; but realtors (members of the National Association of Real Estate Boards) have a policy of walking out on such a transaction.

A young Negro who is working for the post office while he is awaiting a school teaching vacancy, recently bought a home for his family in an area where no Negro families had previously lived.

He said he saw the home advertised in a newspaper . . . visited it . . . liked

it, and arranged to buy it. He has lived there nine months with nothing but the most pleasant relations with his neighbors.

FORGETFUL REALTOR

Another colored citizen, an executive of the Portland Urban League, was phoned because he lived on ground that was being cleared for a new school, as were all the other families living in the neighborhood, by a real estate broker wanting to help them find new homes. Arrangements for visiting several homes-for-sale were made on the telephone between the executive and the realtor.

SOME MISTAKE

When the broker called around to take his prospect on the house-hunting tour, he saw that his skin was a bit darker than that most women succeed in getting after a summer of sitting in the sun. Interesting circumstances began to develop.

First the broker was certain he had the wrong address; then he couldn't find the first house he had wanted to show his prospect; then it seemed the owner of the second house-for-sale was not home; and so on into the evening. Similar episodes took place with other brokers.

Finally the executive bought directly from the owner a home where he had noticed a "for sale" sign as he had driven past. He and his next-door neighbor, who is white, have discovered that they have this in common: they attend the same church.

ATTITUDES ALTER

Not long ago a Negro couple with one pre-school child bought a new home on the fringes of Portland from a real estate broker. The neighbors, when they heard the news, said they were certain the family would be happier living in some other area. They even held a community meeting in which to express their views.

The husband, however, had resided in Portland all his life with his parents in an all white section, so he knew where he wanted to live. After the excitement of the meeting died away and the new family had set up their furniture in the new home, the neighbors got accustomed to seeing them around and made another gesture—this time to give them the flowers and shrubs for their garden plot.

SHINING EXAMPLE

After considerable difficulty finding a house which someone would sell them, another Negro family eager to move from a run-down, over-crowded apartment in the local "little Harlem" bought a home in an all-white area.

The only complaint they have heard since they moved was from neighbors who asked them not to work so hard at keeping up the house and yard. It sets too rugged an example for the neighbors. They know of only one house sold in the area since they moved there. That was the house next door, and it was sold to a white family.

It is not necessarily true that Negroes flock to an area when one Negro family moves there. In 612 of the 749 city blocks in Portland, outside the area predominantly Negro, live one or two Negro families. In most of these there is only one non-white family.

IS PORTLAND DIFFERENT?

Portland, Oregon, in the Pacific Northwest is admittedly different from the larger and more industrial cities in the East and Middle West, or in the

(Continued on page 4)

Views

Bishop Scores Racist Firings

THE WHITE CITIZENS' COUNCILS, who are sworn to uphold segregation, have shown themselves capable of using underhanded methods in support of their cause. In Selma, Alabama, undoubtedly as a result of Citizens' Council action, about 16 Negroes who recently signed a school integration petition have lost their jobs. Later five of the signers withdrew their names from the petition.

Apropos of such conduct, Bishop John J. Russell of the Charleston, South Carolina diocese, declared it morally wrong to fire an employee in reprisal for his signing an anti-segregation petition.

School Integration - Progress Limited

ON THE GRADE AND HIGH-SCHOOL LEVELS, six states—Alabama, Florida, Georgia, Louisiana, Mississippi and South Carolina—have taken no action whatever toward school integration.

Some of these states have instituted plans to oppose the Supreme Court's mandate. In Alabama a school "placement" law was enacted giving school boards almost unlimited power in assigning both white and Negro children to schools regardless of their home addresses.

In the other 11 states which have consistently practiced school segregation, some action has been taken to comply with the Court's order. In most cases, however, this action involves only one or two communities within a whole state. It may be questioned whether this degree of progress constitutes the "prompt and reasonable start" called for by the Court.

The bright spot in the whole picture

Several Negroes in Orangeburg, South Carolina were among those deprived of work. Local newspapers in Charleston published names of all the petition-signers.

Published in the diocesan weekly, the Bishop's statement said in part:

"It is morally wrong and sinful to deprive a man of his job, to boycott his business, to deprive him of his livelihood, of the means of providing for his wife and family, when he has done no wrong, but simply because he has exercised his constitutional right of petition.

is the District of Columbia which this fall completely integrated its school system. The schools resumed classes peacefully, and there were no untoward incidents. This came about in spite of dire predictions on the part of both segregationists and gradualists who feared consequences of integration in D.C. where Negroes outnumber white students six to four.

COLLEGES

More hopeful is the picture of Southern colleges. Arkansas and North Carolina recently accepted Negroes into their state-supported colleges and universities. Arkansas acted without court compulsion. The University of North Carolina admitted three Negro undergraduates under a Federal Court order.

West Virginia, Virginia, Tennessee, Alabama, Maryland, Missouri, Texas, Kentucky, Oklahoma, and Louisiana had already accepted Negro undergraduates in state-supported colleges.

Negro Juror in Orleans Parish

THE FIRST NEGROES EVER to sit on a jury in Orleans Parish, Louisiana, were named recently to a New Orleans Grand Jury.

In his charge to the jury, Judge William J. O'Hara said that the previous practice of selecting all-white juries had resulted in justice being thwarted on numerous occasions. As a result of discrimination in the selection of juries,

he said, "the Supreme Court of the United States has consistently quashed indictments and annulled death penalty convictions in Louisiana, Texas, Alabama, South Carolina and Mississippi."

It would seem that by continuing this unwise practice, the people of these states are actually rendering themselves less safe from potential murderers and other criminals.

Improvement Seen

"ABSOLUTELY PHENOMENAL" are the words used to describe the improvements in race relations during the past decade by Miss Margaret Garrity of the National Catholic Welfare Conference.

Miss Garrity, race relations secretary of the Social Action Department of N.C.W.C., has just concluded 13 years in the department. She noted that there

has been an increase in the number of Catholics working in interracial relations, both within the Church and in society in general.

She was also optimistic about the school desegregation problem. "Give the South another 10 years," she said. "Both law and order and the public school system will be maintained in the South."

K. of C. Integration Urged

THE SUPREME BOARD of the Knights of Columbus should "take a stand and set about in a practical way to meet the problem of Negro Catholic men seeking to join the order," These words were spoken by Fr. Joseph J. Greblunas, chaplain of the St. Columba, Brooklyn, council of the K. of C., speaking to the Catholic Interracial Forum in New York.

Although a number of the councils have interracial memberships, said Fr. Greblunas, there is a "definite pattern that bespeaks racial discrimina-

tion" in many local K. of C. councils.

"While each local council can choose its own members, nevertheless it is inconsistent with the principles of the order to reject Negroes proposed for membership when they are practical Catholics, qualified, personable and popular, for the sole reason that they are colored," Fr. Greblunas noted.

For these reasons, Fr. Greblunas called on the officers of the supreme board to make an explicit statement on the race question.

Dallas High School Desegregates

THE FIRST NEGRO STUDENTS have been accepted for a Jesuit high school in Dallas, Texas. Two were admitted for the fall term. In a joint statement, Fr. Thomas Shields, S.J., school president, and Fr. Michael P. Kammer, S.J., principal, commented:

"The will of the (Supreme) Court in this case is clear. While the decree does not extend to private institutions, its spirit plainly does."

—Tom Suess
Mr. Suess is a frequent contributor to Community.

Fact or Fiction: Negroes Run Down Property Values

(Continued from page 3)

South. The pattern of education and popular thinking in the South for the past 100 years makes this phase of housing a separate problem there.

The great concentrations of population in cities like Chicago, New York, and Detroit have created acutely aggravated conditions, building up tensions and sometimes exploding in race riots. Yet the generally tolerant, and often even cordial relationship between Portland's white-skinned inhabitants and their colored neighbors is not peculiar to the City of Roses; it is the normal situation in many other cities in the United States.

SUBSTANDARD HOUSING

Notwithstanding local pride in the beauty of its homes, Portland, like most other cities, has its percentage of dilapidated and substandard housing. In the so-called "free" area for Negroes to buy homes the percentage of dilapidation is over twice as great as that of the city as a whole.

The median contract monthly rent for the city, according to United States Census figures for 1950, is \$37.82; for the two tracts in which a large percentage of Portland Negroes live and where the dilapidation exceeds that of all the rest of the city, median rents are listed as \$32.70 and \$35.72. People do not from choice pay a median or an average rent for substandard quarters.

The same source says 5.4 per cent of all occupied non-farm dwelling units in the United States lack "hot water, private toilet, or private bath" but 22.7

per cent of all non-white dwelling units fall in the same classification.

SLUMS RAISE TAXES

Bad housing, wherever it is, breeds delinquency and disease which cannot be confined to the area where they are spawned. They affect families in every other area of a city. The thoughtful taxpayer remembers that the cost of city services are higher in a dilapidated area, and thereby takes a larger share of his tax dollar.

Like other good parents, Negroes who are able to pay for better homes and who have education and training that equal the best in the community, want to give their children the advantages of good schools, attractive homes, exposure to the arts. They find it difficult—and often impossible—to do so.

GENTLEMEN'S AGREEMENT

Racial covenants, which usually took the form of agreements written into deeds of sale by which property owners mutually bound themselves not to sell or lease to various classes of American citizens, have been outlawed, but there have been many "dodges" worked out by property developers to keep Negroes from buying homes in new residential areas.

In textbook on real estate one can read today such statements as "The colored people certainly have a right to life, liberty and the pursuit of happiness, but they must recognize the economic disturbance which their presence in a white neighborhood causes and forego their desire to split off from the established districts where the rest

of their race lives."

The book in which that statement appears was published first in 1923; but it is still taken from the library shelves and its philosophy is manifest in many quarters.

WARPED ETHICS

That statements of this sort continue to be made and to be accepted can be seen from the fact that until a few years ago an article in the *Manual for Oregon Real Estate Brokers and Salesmen* compiled by the Oregon Real Estate department read: "A realtor should not be instrumental in introducing into a neighborhood a character of property or occupancy, members of any race or nationality, or any individual whose presence will clearly be detrimental to property values in the neighborhood."

This article was taken from the realtor's "code of ethics" of the National Association of Real Estate Boards. Public opinion had the article changed recently to read: "... instrumental in introducing into a neighborhood a character of property or use which will clearly be detrimental. . . ."

How effective is the new wording? I was told the article is "more diplomatically worded but means the same thing."

Leaders in industry, education and the armed forces have set about equalizing opportunities for Negroes. Since there has been no leadership from business, perhaps civic leaders in a community will do something similar in the field of housing. But their efforts will be futile without our individual and collective cooperation.



INCIDENT: BALTIMORE

Once riding in old Baltimore,
Heart-filled, head-filled with glee,
I saw a Baltimorean
Keep looking straight at me.

Now I was eight and very small,
And he was no whit bigger,
And so I smiled, but he poked out
His tongue, and called me, "Nigger."

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Minor Step in a Major Struggle

"There's a possibility you won't be hired, Mrs. Allen, but would you please go down and apply. If you are refused employment, I think we will have an air-tight case of discrimination to bring to the Commission on Human Relations."

I WAS AT THE DESK in our library when Mrs. Allen came in. At first I thought she was a visitor. She was a refined, gentle woman in her mid-thirties. It was impossible to tell from her neatly-dressed appearance that she was close to destitution and despair.

At second glance, however, I could see from her tired and anxious expression that she had come for some kind of help. I said a quick prayer to the Holy Spirit for guidance.

Her request came simply. "Could you help me find a job?"

What to do? We didn't have any job listings at the time. There was the further complication that though she was obviously qualified for a job outside the "colored" job field, i.e., house cleaning and factory work, she didn't have any specialized training.

A PRIVILEGE TO HELP

After hearing her story I was determined to help her somehow. She had been trying desperately to support herself and her nine-year-old son, Joseph, but couldn't make it alone. She felt humiliated in asking for assistance. I tried to explain that it was a privilege for us to help but it was an awkward moment for both of us.

God came into our conversation very naturally. It was apparent that Mrs. Allen was a woman of deep faith. We began talking about how God helps those who help themselves, supplying abundantly for those who put their full trust in Him.

It didn't seem incongruous to me that she should agree fully, even though she hadn't a cent in her pocket to buy groceries for herself and son, and hadn't the vaguest idea where their next meal was coming from.

We went into the kitchen and talked some more while I warmed up leftovers

for her to eat (all we had). I rummaged around for canned goods that she could take home for Joe.

The next few days she kept going on the little we were able to give, and we both did a lot of praying. On the third day, while we were trying to figure out a solution, the phone rang.

MINOR MIRACLE

It seemed like a minor miracle. A pleasant voice on the other end of the line asked if I knew a woman available for part-time domestic work. The caller would pay the usual eight dollars and carfare.

Eight dollars at this point looked to both of us like a modest fortune. I told the caller happily that Mrs. Allen would be there the next day. We were both wearing a broad smile when we shook hands and said goodbye.

HELP WANTED

Mrs. Allen was still on my mind several days later. I was in the Loop, hurrying to noon Mass at St. Peter's, when I noticed two help-wanted signs. One was in the window of a store, the other in a restaurant window.

I appraised the situation quickly. There wasn't much chance of Mrs. Allen being hired in either place; I noted that all the present employees were white. But she could try. It was a chance to help her and at the same time to test both places for employment opportunities for Negroes.

PLEASE APPLY

I wrote Mrs. Allen telling her about my find. "There's a possibility you won't be hired, Mrs. Allen, but would you please go down and apply. If you are refused employment, I think we will have a pretty air-tight case of discrimination to bring to the Commission on Human Relations here in Chicago. And if we don't file complaints against such concerns, this unfair system of employment will go on for years. Will you make the sacrifice?"

She came in the following Saturday. Friendship House was broke at the time, and even food money for the staff was hard to come by. For interracial justice I decided we had to give her a dollar for carfare downtown and phone calls. She brought Joe with her, and he amused himself quietly in our children's library while she was gone.

Because it was Saturday the employ-

ment offices were closed, and she was told to return Monday. Would she give up another day to put in a couple of futile applications when she might be looking for employment in more fruitful places? I wouldn't have blamed her if she hadn't, especially since Monday was miserable and rainy.

THE RUNAROUND

But she went. At the first place she had difficulty finding the right person to speak to, and felt she'd been given the run-around: on Saturday the store had referred her to their office, and on Monday the office referred her back to the store.

At the second place, the restaurant, they told her, "We don't need any help." The waitress wanted sign was still in the window when she walked out; in fact it is still there today.

We were both convinced that such tactics should be reported, so Mrs. Allen contacted Fred Chusid of the Employment Division of the Commission.

ENCOURAGING RESULTS

Mr. Chusid got busy immediately and later reported some encouraging results. At the chain store, it was apparently only a case of a roving manager who divided his time between their different stores and was not always easy to contact. The firm claimed to have a policy of fair employment.

The restaurant, however, habitually hired only white waitresses although it did not discriminate in counter and kitchen help. After several conferences with an executive of the firm, Mr. Chusid felt certain that within a short period this nation-wide company would change its policy to one of equal opportunity for all.

\$16 SUPPORTS TWO

This would take time. Meanwhile Mrs. Allen needed work right away. Her part-time domestic job paid only \$16 a week. For three weeks she and Joseph lived on that. Finally she got a clerical job at a mail order house through a neighbor's recommendation.

Then Mrs. Allen moved, and about three months passed before I saw her again. She was smiling more confidently this time and assured me that "things are a lot better now."

I told her how grateful we were to her for reporting the discriminatory incidents, and what Mr. Chusid had said.



(Ruth Cravath)

Blessed Martin, Patron of Social Justice. Feast Day November 5.

Mrs. Allen found it difficult to understand why we should be grateful to her for anything—it was she who was grateful to us.

A VALIANT WOMAN

I thought of what Thurgood Marshall had said—that they (Negroes) cannot save themselves without forgetting themselves in the struggle to save the rights of man.

And I thought, this is the story of a woman who forgot herself.

—Jean Stauss

The author, a member of COMMUNITY staff, has been with Friendship House the past fifteen months.



(Elroy Davis, photographer)

NT: BALTIMORE

I saw the whole of Baltimore From May until December; Of all the things that happened there That's all that I remember.

From COLOR, by Countee Cullen. Copyright 1925 by Harper & Brothers. Reprinted with permission of the publishers.

A Child Discovers RACE

BY FRANCES GRAVES

"Have you ever seen any real Indians?" asked my seven-year old son, Richard, when he came home from school for lunch one day.

"Of course," I replied. "You probably have too. There may be some at school with you—I haven't noticed."

His eyes widened. "But they don't wear feathers on their heads."

"No, most Indians now dress just about the way you and I do. They used to wear feathers, and sometimes now some of them dress up in costume for special parades."

"WHAT IS JOHNNY?"

He thought for a moment. "I guess maybe Johnny Brown is an Indian."

"No, Johnny is a Negro," I said. "Don't you know what a Negro is?"

"No. Do we know any Negroes?" If it had not been for his serious, honest little face, I could have thought he was joking. Then I remembered another time when he had made a similarly

surprising remark. He had been telling his grandmother about one of his little playmates and she had asked him: "Is he white or colored?" He had replied, "I don't know."

WHAT IS A NEGRO?

I had thought then that he had just failed to notice, and I was glad that it was unimportant to him. But with this question today I knew he did not know what a Negro was.

"Why, of course, dear," I replied. "We know Johnny Brown and his family. And many others." I mentioned the names of several of his friends who are Negroes. His eager little face registered surprise.

"Are they?" he pondered. "But Bob, the man who used to work for us, said Negroes have black faces." Now, I was beginning to understand Richard's bewilderment.

"Yes," I said, "people often say they have black faces but they are not really black. Some are very light tan and others are dark brown. We are said to have white skins, but we are not white

like this tablecloth."

"ARE WE NEGROES?"

"Are we Negroes?" he then asked. "No," I answered, "we are white."

"If we are in the sun a lot and get our skins tanned, then will we be Negroes?" he wondered.

"No, we stay what we are born," I tried to explain.

MAYBE THEY'RE NEGROES?

Then we began to think of the children in his schoolroom. The idea of classifying children by race was a new one to him. He had thought of them as boys and girls, those he liked or those he didn't like, but he had never thought of them as belonging to different races. He mentioned several names, remarking that he thought they might be Negroes. Not knowing these children, I could not tell him. I said I had seen some Chinese and Japanese children at school, too, and tried to describe their appearance.

(Continued on page 7)

Friendship House Council Meets

"The major decision was to conduct a special experiment in the movement, with a concentration on action programs. Chicago was chosen for this experiment."

"FRIENDSHIP HOUSE IS AN AMAZING PLACE," a friend of ours once observed. "You'll spend a week heatedly discussing your common job. And you'll end up not only with a plan of action, but enthusiastically panning yourself (in songs and skits) in the process of making the plan." This year's annual meeting September 28-30 gave testament to that observation.

The scene was Washington's Maria Laach Farm near the foothills of the Blue Ridge Mountains in Burnley, Virginia. The occasion: the Council meeting of directors and staff representatives with our chaplains. The big question at hand: "How can we be more effective in our job of building unity among racial groups?"

WHO WAS THERE

From New York came Director Peggy Bevins and staff worker Jane Prah, and Father Edward Dugan, New York chaplain, plus staff probationer, Jean Hogenmiller, to help with the cooking. Mabel Knight and Eugene Huffine represented Portland.

Representatives from Chicago came in a car that holds a distinction in our circles for not even having a flat tire in the 1800 mile trip. They included: Director Ann Stull, Mercedes Tetrault, staff representative, Mary Dolan, Betty Schneider, Editor of *Community*, and

Kay Earley, probationer to the staff who arrived from Montana in time to provide the car and double as cook for the week. Father Daniel Cantwell arrived from Chicago, via air, for his twelfth annual meeting.

The Washington contingent included Council Members, Jim Guinan and Regina Martin, Father George Joyce, its chaplain plus Bud Gerrity and Floyd Agostinelli, Maria Laach's staff for the past summer.

NOT EASY ANSWERS

Answers came in the thorough discussions of our work of the past year, our motivation, and the "new and meaningful expressions" needed to bring the spirit of Christ's justice and His love to interracial relations. They weren't easy answers. They will be tested in the coming year's work, for which specific plans were laid.

EXPERIMENT IN CHICAGO

The major decision was to conduct a special experiment in the Friendship House movement with a concentration on action programs. Chicago was chosen for this experiment. Its job is to examine the whole of its program in the light of a goal of interracial justice. It does not have to follow the traditional pattern of Friendship House in the program it develops. It is free to make changes, big, small or not at all, as they

seem necessary to make that goal more direct.

SYSTEMATIZED TRAINING PROGRAM

The training given to workers will be systematized, with a detailed course of study outlined, during the coming year. It will accent participation in the Church's worship, the beginning and core of our work, and our responsibilities as lay people in our society. On the Feast of Christ the King, a Mass will be offered for the intention of gaining new workers. All staff workers are to participate in it.

DIRECTORS ELECTED

In addition to plans for 1955-56, (where surprisingly enough we never would have thought it when we began discussing) all major decisions came through with a unanimous vote, we elected officers to three posts. To head Chicago house for the next two years, Mary Dolan was chosen. A staff worker of four years, Mary has been stationed two years in both Chicago and Shreveport. With experience as both Assistant Director in Chicago and director in Shreveport, she comes to her new job particularly qualified for the movement's experiment in social action, on which Chicago house is embarking.

Peggy Bevins was re-elected to the position of New York director. Origin-

ally from Hartford, Connecticut, Peggy has been stationed in both New York and Washington, and has had experience as editor of our paper.

NEW EDITOR FOR COMMUNITY

The editor's post is filled by Minnesotan Mary Lou Hennessy, who joined Friendship House in August, 1950, and has seen action as New York staff-worker, Portland director, and worker in both the editorial and business departments of *Community*. It was vacated by Betty Schneider, mid-term, because she will find it necessary to return to her home in the spring. Both Ann Stull and Betty will be stationed on the newspaper staff for the present.

"THREE CHEERS"

Our task for the coming year mapped out, we settled down to a supper celebration and house parodies. The latter are becoming almost as traditional in Friendship House as is the (unofficial or official) Master of Ceremonies, Jim Guinan.

National Director Anne Foley won the prize for her take off on the Catholic Worker song. But the Chicagoans really felt they lost by a draw. The chorus of their song (Tune: Colombia, the Gem of the Ocean) went:

Three cheers for the Friendship House Folks

Three cheers for the Friendship House Folks

Who else could be one in division.

Three cheers for the Friendship House Folks.

—Betty Schneider

New York Meeting Brings Rent Cut

LAST SEPTEMBER SEVEN Peggy Bevins, Director of New York Friendship House, took a day out of her vacation to attend a meeting called by N.Y.C. Councilman Stanley Isaacs.

Also present were Percy Gale, Director of the N.Y.C. Bureau of Real Estate; Robert S. Olnick, President of Godfrey Nurse Houses, Inc.; Msgr. Cornelius J. Drew, Dean of the Harlem clergy, and Father Edward Dugan, Friendship House Chaplain.

RENT RAISE—\$74.50-\$500.00

The purpose of the meeting: to discuss the \$500.00 monthly rental which Godfrey Nurse Houses, Inc., wanted for our dilapidated store front office. Our previous rent for the same store was \$74.50. The store front is rat and roach infested. It has a leaky, partially fallen ceiling, and peculiar radiators which were often hot this summer, often cold last winter.

REAL ISSUE EMERGES

The real issue emerged quickly. Mr. Olnick hoped to stymie Friendship House activities in organizing tenants before the problems of winter set in. He grimly explained that he had had a cancer for a long time and had finally decided to cut it out. The State Rent Commission, the Department of Housing and Buildings, the City civil and criminal courts have seen fit from time to time to penalize Godfrey Nurse House, Inc., for violations of the law, partially as a result of our complaints.

There was a lot of talking. Councilman Isaacs pointedly noted that he had thus far refrained from releasing a story to the press exposing Mr. Olnick's action.

UNAWARE OF SITUATION

Mr. Gale expressed surprise that Friendship House had not contacted him when we thought Godfrey Nurse Houses was not living up to its agree-

ment with the City. His office is in charge of policing project sponsors such as this.

He seemed unaware of the fact that we have periodically besieged Mr. Ernest Gibbs, the Bureau of Real Estate's onsite employee, with requests that the sponsor be required to observe his maintenance obligations.

19 FAMILIES RELOCATED IN THREE YEARS

On record in Mr. Gale's office are the facts that as of last May the sponsor (Godfrey Nurse Houses, Inc.) had relocated through its own efforts only 19 families in a period of nearly three years. The sponsor of this Title I housing project is responsible for the relocation of the approximately 2,400 people who originally lived on the overcrowded three block site between Lenox and Fifth, 132 to 135 Street.

The meeting was successful. Our rent went back down to \$74.50 per month. Court action, which experience has taught us to regard as the only effective weapon in the situation, is now to be used only after all normal approaches fail.

THANKS TO MR. ISAACS

Our deepest gratitude goes to Stanley Isaacs, long time public servant of New York and elderly statesman of city politics for his efforts on our behalf.

In course of our activities in housing, we have met with hypocrisy and indifference on the part of persons in management, city and community organizations. It is equally true that in these same places we have found amazing dedication and love and courage.

—Barry Shay

Barry Shay is on the staff of F.H. in Harlem.

Washington Clearing House Organized

THE REMARKABLE PROGRESS in integration in Washington schools, theatres and restaurants has received national publicity. Recently a group was formed to work in the area of employment. It could prove a potent weapon in fighting discrimination in that area which remains most critical.

Before the Supreme Court decision this year, Washington had a group, acting as a clearing house on school integration. It studied discrimination in D.C. public schools, and tried to influence organizations to act against such discrimination. Six months after the Decision, the clearing house disbanded, for it felt that its work was completed.

CLEARING HOUSE ON EMPLOYMENT

The idea of a clearing house has sprung up again, this time in the field of employment. We at St. Peter Claver Center have fronted the idea, for we feel there is a real need to create in Washington an atmosphere favorable to equal job opportunities. The first meeting of representatives from various community groups interested in equal job opportunities met October 6 at Davis House—a combination international student residence and community meeting place.

Some 15 people attended. A number of other organizations indicated their interest and support. They represented civic, professional and religious organizations which have worked long and hard to clear, bit by bit, discrimination from their city.

One deficiency of the first meeting was the absence of representatives from business. Special efforts will be made to attract interested employers to future meetings. This should be beneficial to both sides and would create a mutual ground on which management and labor can meet. It is a plan that has worked before.

THREE AREAS OF INTEREST

The clearing house is interested in three areas: government, and firms holding contracts with the government where laws against discrimination presently exist; private companies and agencies where no laws are in effect; and labor unions.

FROM PRINCIPLES TO PRACTICE

The difficulties of weaving in and out of the subtleties peculiar to discrimination in employment will present delicate problems. With experience in the school situation, the group feels equipped to handle them.

The belief that every man has a right to a living—a job, a decent wage—is implicit in the practical aim of the clearing house. It will no doubt run into many detours in attempting to steer its course through one of the last real blocks of discrimination in Washington. But like our old jeep that runs between here and Burnley, it should make the trip.

—Dolores Kendrick

Miss Kendrick is a volunteer at St. Peter Claver Center.

WANTED: WORKERS

- To challenge the ideas and attitudes that lead to racial injustice.
- To promote peace and justice by applying the Church's social teachings.

FOR FURTHER INFORMATION:

Write or call

ANNE FOLEY
Friendship House Nat'l Office
4323 South Indiana Avenue
Chicago 15, Illinois

Book Reviews

Islanders Come to Britain



THE EMIGRANTS by George Lamming. McGraw Hill Book Co., Inc., New York, 1955. 282 pp. \$3.75.

MR. LAMMING HAS SUCCEEDED in writing a book that should rank as an achievement of considerable proportions. His characters are real and powerful, and he has paced the story with a strong sense of the subtle dramatic.

The Emigrants tells the story of a group of West Indians on their way to England. Very few have any real plans, but all are convinced that somehow there will be better things awaiting them.

The three principal sections deal with their voyage, the landing in a new and

strange country, and their eventual absorption in the new community. The rich and sensuous prose rises to its peak in the first and second sections of the book.

Mr. Lamming brings out each man's personality set against his particular background, principally Trinidad, Barbadoes, and Jamaica. The inter-island rivalries and the multi-racial backgrounds of the characters are vividly portrayed.

PATHETIC AND PICTURESQUE

The picturesque language of the islanders, the pathos, the tragedy of the Governor and Miss Bis are lyrically blended together. The reader instinctively realizes that the author has himself been part and parcel of the events he has so vividly described.

AUTHOR'S INSIGHT

This is a delightful story of human relations and emotions. The characters are interlocked, yet at the same time remain distinct, lovable, and pathetic. A well written book with a fascinating insight into the hearts and minds of the peoples from the islands of West Indies.

—George Ewart

Mr. Ewart, who is at present working in Chicago, is from the West Indies.

Readers Write

Dear Editor: We received and noted with interest, your mailing including the reprint, "Discrimination in Medicine." At the time this article originally appeared in your paper, I was inclined to write you but failed to get the job done.

We operate a 408 bed general acute hospital in a small community in southeastern Los Angeles County. We have Negro physicians on our staff, Negro employees, and Negro patients. Complete racial integration is and has been for the past 10 years, the policy of St. Francis Hospital in Lynwood.

We thought this bit of information might be encouraging to you in this rather dark moral issue.

Very sincerely yours,

LEWIS M. LETSON, Administrative Asst.
St. Francis Hospital of Lynwood
Lynwood, California

Dear Editor: Your fine article in the last issue of **Community** on the "Mexican-American Teen-ager" was an excellent analysis of the situation as it truly exists in California. I was glad to see you print something like this. Right now many of our Mexican children are out of school picking walnuts. This, of course, puts them behind in school, and a lot of them eventually stop going altogether.

May God continue to bless **Community** in bringing before our Catholic people facts concerning the plight of fellow members of the Mystical Body of Christ such as Jesse, a typical Mexican boy.

Sincerely in Christ,

CHARLES ARA
St. John's Seminary
Camarillo, California

Dear Editor: For the sake of all that's good and right, will you please either paste the addresses on your paper in a different corner or drop the title **Community**?

My first copy with the new name arrived with **COMUNNI** showing. The remainder of the name was covered with your address label. When I first picked it out of my mail box, I saw RED. I sure hope my friends didn't jump to the same conclusion.

Yours for clarification,

A LOYAL READER

We're PINK with embarrassment, but we're too happy about our new name to change it. The address labels will be pasted more carefully this issue.—Ed.

Dear Editor: The paper is most attractive, pleasing to the eye and to the mind. Some of the letters to the editor indicated a desire for a return to the "folksy-newsy" type of paper. I suggest this balance.

Articles that appeal to the heart; articles that appeal to the head. A coldly intellectual paper is not wanted. Neither do we want a report on the daily doings of each staff worker. Some staff workers lead interesting lives. Most don't. In fact, I think you have already struck a good balance. Keep up the good work.

In Christ,

FRANK BRODERICK
Saigon

World View For Children

RAINBOW ROUND THE WORLD by Elizabeth Yates. Bobbs-Merrill Co., Inc., New York, 1955. 174 pp. \$2.50.

RAINBOW ROUND THE WORLD is the story of the United Nations International Children's Emergency Fund in ten different countries around the world. This book might be subtitled "The Adventures of John Dexter."

The book is divided into twelve chapters, each organized around what is assumed to be the interest of average American boys and girls. In general, each chapter is devoted to a different country. Each begins with a description of the plane flight to that country and leads to a brief account of the work of UNICEF there.

The first chapter gives a description of the character and personality of John Dexter, a typical middle class American white boy. The next gives a general account of the significance and extent of UNICEF in under-developed countries.

LESSON IN BROTHERHOOD

The first Central American country they reach is Nicaragua. Here begins John's social education. A native Indian boy saves his life from a two-toed sloth, and John learns a lesson about the brotherhood of man.

POWDERED MILK AND DDT

From here they move into South America with its malaria, typhus, and other tropical diseases. Finally they land in the mountain villages of Bolivia where UNICEF's powdered milk stations and D.D.T. units assist with problems of malnutrition and de-lousing.

They go on to Japan, Philippines, Thailand, India, Iran, Jordan, Greece, and Morocco. John enjoys thrilling experiences playing with the children as well as helping with the alleviation of suffering and misery.



(United Nations photo)

Swinging around the world like this one would hope that John might have met and played with some little Negro boys and girls, but these were not included in his itinerary. It would certainly have enriched his experience.

SENSITIZING EXPERIENCE

Rainbow Round the World provides a socially sensitizing experience for any child who reads it, and I hope it will have wide circulation among Americans. It tells well the story of United Nations most important agency, UNICEF.

Mrs. Yates is to be commended highly for writing this book. It satisfies a need of American boys and girls—the need to be sensitized to the feelings and insecurity of others in the human family.

—Tena Roseman

Miss Roseman is a teacher in the Chicago public schools.

Dear Editor: In my issue today, I read your editorial concerning the three cases of injustice in Mississippi. For the first two, I agree that every endeavor should be directed toward bringing the violent misdoers to justice.

As far as the Till boy is concerned, you use the word "allegedly" several times. The evidence did not show "alleged" acts. He was a **bad** boy. According to first newspaper reports, the boys with him at the time (where are they?) said he told them she was a pretty woman and he was going to go in and see her. Then he seized her, and according to evidence, was only released when some one came into the store and rescued her. Also, the only comment made by the "pro" papers are about a "whistling."

This particular incident in Mississippi has affected relations all over the United States because a **bad** boy, what we call a "fresh punk" was not instructed in decent behavior. Please emphasize this phase of the incident when "allegedly" is used. **Community** could be the springboard for education on this point.

Sincerely yours,

CHICAGO READER

Testimonies vary. Emmet Till was known in Chicago as a quiet, well-trained lad. The point does not seem to be whether Emmet Till was a "fresh punk" or not, but does one citizen have the right to take the life of another. We agree that relations have been worsened. See editorial page 2.

A Child Discovers Race

(Continued from page 5)

IS MARY CHINESE?

"I think maybe Mary is Chinese," he said. "I like Mary—she isn't a tattle-tale like Sally." I do not know to what race Mary or Sally belongs, and Richard is only guessing. Aside from this momentary curiosity about races, probably started by some history story at school, he doesn't care. To him, the important thing about people is not their skin color or eye structure but their behavior.

HIS FAMILY, TOO

The subject was dropped a little later but when his nine-year old brother came home, Richard asked Danny, "Did you know Johnny Brown is a Negro?" Danny assumed the knowing attitude

that a nine-year old is apt to take toward a seven-year old brother. "Sure, and his family are all Negroes, too," he told his younger brother.

WHAT IS RACE?

After talking a little more about the subject, Danny said, "Well, what I don't understand is what race is." This was said in a tone of dismissing the subject rather than of further inquiry. He would leave this illogical complexity to adults. His statement rang in my mind for some time and I felt how good it would be if adults, too, could admit that they do not know what race is.

Reprinted through the courtesy of Parent's Magazine, New York City, January, 1955.

The Bridge In Judaeo-Christian Relations



(Ade Bethune)

"Abraham is called our father.

Spiritually we are Semites." Pope Pius XI.

THERE ARE MANY CHRISTIANS to whom this statement of Pope Pius XI brings confusion, if not shock. To search into its implications, the Institute of Judaeo-Christian Studies this past month published THE BRIDGE.

* Edited by Father John M. Oesterreicher, it is the first volume of a yearbook.

Monsignor John McNulty of the Editorial Board, writes in the foreword:

"When God planned the world and foresaw that men would serve idols, an

old Jewish legend goes, He paused and wondered if He should not lay His plans aside. But then He saw Abraham and said: 'Lo, here is a rock on whom I can build a world'."

UNITY OF GOD'S PLAN

The history that starts with Abraham is not merely the story of the Jews. It is the story of the world's salvation. All that happened from Abraham till John the Baptist happened to men and women who are our ancestors. Their lives are a part of our lives, as the Church's liturgy so often reminds us.

Showing this unity of God's design as it leads from the Law to the Gospels, is one of the tasks that the editors of THE BRIDGE have set before themselves. In the year by year presentation of many and varied articles, they also hope to speak of Christians and Jews today, and to speak to them.

TO SIFT KNOWLEDGE AND SERVE TRUTH

Another of the editors, Monsignor John J. Dougherty remarks: "Happily, there is a notable scholarly renaissance in our times among Jews as well as among Catholics . . . Witness recent English editions of the Fathers and of the Talmud. There is no gain saying the fact of a reviving religious interest at the intellectual level. Catholic scholars are investigating the rabbinical background of the Gospels; Jewish thinkers and literary figures have shown an awareness of Christian themes. To broaden this reciprocal knowledge, then to sift it and thus to serve the truth, is the task of The BRIDGE."

FROM SCRIPTURE TO SHYLOCK

Studies in the first volume range from Scripture to Shakespeare, from Marc Chagall, the Jewish artist who paints Christ, to the enigma of Simone Weil. There's a fresh presentation of the Gospel according to St. Matthew, by the Abbot of Downside, Father Barnabas M. Ahern, C.C.P. A new way of looking at the role of Shylock is offered by Associate Editor Barry Ulanov.

FIVE BOOKS REVIEWED

Raissa Maritain presents a study, "Abraham and the Ascent of Conscience." There are articles on the Finaly children, the Protocols of the Elders of

Zion and the Jewish burial service. Five books of particular significance are reviewed: JEW AND GREEK by Dom Gregory Dix; TWO TYPES OF FAITH by Martin Buber; JUDAISM AND MODERN MAN by Will Herberg; MY DEAR TIMOTHY by Victor Gollancz and THE NAZARENE GOSPEL RESTORED by Robert Graves and Joshua Podro.

LOOKS BEYOND MINIMUM

THE BRIDGE looks farther than the mere minimum on which Christians and Jews can agree. It does not pass over in silence the one fact which separates Christians from Jews and Jews from Christians. That fact is Christ. Its editors point out, "Separated though we are, we are brethren, for He over whom Christians and Jews are separated turns and ties us to them: He is the Bridge."

SCHOLARLY STYLE—BROAD APPEAL

This Yearbook of Judaeo-Christian Studies is a scholarly work. And yet its variety, extending from the fields of theology, philosophy and history to literature, art and sociology, give it a broad appeal. Practically any reader will find articles of deep interest in it. It is bound to have, as its editors hope, an influence on contemporary thought.

THE BRIDGE A Yearbook of Judaeo-Christian Studies Volume 1, Edited by John M. Oesterreicher. Pantheon Books, Inc. New York 14. New York. 344 pp. \$3.95.

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Rummel, Racism, and Rome

BECAUSE PARISHIONERS REFUSED to permit a Negro priest to celebrate Mass, October 2, Archbishop Joseph Rummel has suspended services at Jesuit Bend, Louisiana. The Archbishop called the incident (the first in his 27 years as Bishop of New Orleans) "clearly a violation of the obligation of reverence and devotion which Catholics owe to every priest of God, regardless of race, color or nationality."

THREE CHURCHES AFFECTED

The Archbishop also reduced services at the parish church in Belle Chasse, of which Jesuit Bend is a mission, and at Myrtle Grove, the other mission. They will remain so until the parishioners in the three communities are willing to accept the services of any priest or priests the Archbishop can send to them.

PARISHIONERS BAR PRIEST

The situation arose when Father Gerald Lewis was sent to Jesuit Bend to say Mass. Outside priest help has always been needed to insure regularly scheduled Masses at the three churches. Father Lewis, a Society of the Divine Word Missionary, came to help out the pastor of Belle Chasse, also a Divine Word Missionary. When he arrived, he was approached by several parishioners and told not to say Mass in the chapel, in polite but unmistakable

terms. Father withdrew peaceably, and reported to the pastor at Belle Chasse.

ARCHBISHOP MEETS CITIZENS

Archbishop Rummel met with five men from the communities on October 5, asking them to use their influence to prevent another such occurrence. When he found later that several of the men were actively encouraging further repetition of the violations, he issued the letter, quoted above.

VATICAN DAILY COMMENTS

In a front-page editorial, *Osservatore Romano*, Vatican City daily, called the Archbishop's action both "prompt and admirable." Anyone who impedes a priest from offering Mass, it said, is guilty of a sacrilege.

RACISM—A SIN

"Exclusive racism is a sin," the editorial continued. It is a negation of Catholicism. It noted regret that Archbishop Rummel's action "will touch only a small number of the many . . . foolish people" who harbor racial prejudice.

CHICAGO FRIENDSHIP HOUSE

Invites Everyone to Their
13th ANNUAL OPEN HOUSE
SUNDAY, DEC. 4—3 TO 7 P.M.
Program at 4 P.M.